A

SERMON

Preached in

St. *MARIES* Church

IN

DOVER,

June the First, 1694.

BEFORE

The Right Honourable

HENRY Earl of *Romney*,

BEING

The Day in which he Enter'd upon the Office of Conſtable of *DOVER-CASTLE*, and Lord Warden of the *CINQUE-PORTS*.

By *JAMES BROME*, A. M. Rector of *Cheriton* in *Kent*, and Chaplain to His Lordſhip in the *Cinque-Ports*.

LONDON,

Printed for *Eben Tracy* at the *Three Bibles* on *London-Bridge*, MDCXCIV.

4474. cc

Mr. *BROME's*

SERMON

Preached before

The Right Honourable

HENRY Earl of *Romney*,

IN

St. *Maries* Church in *DOVER*,

June 1*st*. 1694.

June 1. 1694.

Dover ss. ORdered by the *Mayors, Bayliffs, and Jurates of the* Cinque-Ports, *Two Antient Towns, and their Members, that the Thanks of this Assembly be given unto Mr.* James Brome *Chaplain to The Right Honourable Our* Lord Warden *for his Sermon this day Preached before his Lordship and this Assembly, and the said Mr.* Brome *is desired to Print his Sermon.*

Sandwich, *Speaker.*

Imprimatur,

July 9th. 1694.

Ra. Barker.

BRITISH MUSEUM

A

SERMON

Preached before the

Earl of Romney.

Proverbs xxix. *v.* 2.

When the righteous are in authority the people rejoyce, but when the wicked beareth rule, the people mourne.

IN all Nations Two things are Cauſes of a Common Proſperity, good Government, and Good Obedience; a good Magiſtrate over a Perverſe People is a Sound Head, as hath been well obſerved, on a ſurfeited Body, a good Commonwealth and a bad Ruler is a healthful Body with a Head Aching; A good Governour is a skilful Ship-Maſter, that takes the ſafeſt and the ſhorteſt Courſe, and conti-

nually so steers as the Rocks and Shelves, which might Ship-wrack the State, be avoided, and the Voyage ever made with the greatest speed, best profit, and most ease; but a wicked Magistrate is a Wolf made Leader of a Fold, that both satiates his Cruelty, and betrays his Flock to danger.

Upon which account no doubt it was, that we find *Solomon* so frequently advising all in Authority to the constant practice of Vertue and Goodness, as knowing full well that nothing would prove more Instrumental to promote any Nations happyness, then Men of such Sober and Excellent Principles: For 'tis too visible in the World, that when the Wicked get up into Power, and such as take no care to oppose the growth of wickedness, and to keep every Man within the bounds of his Duty, are in Places of Trust and Authority, as they open a Sluce to all manner of Impiety, so such as are Vertuous must of necessity groan under the intolerable weight of their grievous Oppressions; but when Just and Merciful Governours make Vertuous Men by their Example become more numerous, then doth a Kingdom begin to Thrive and grow Happy; then appears a Publick Joy and Satisfaction throughout all the Community, then do

all

all Fears ceaſe, all Jealouſies are laid aſide, all dreadful apprehenſions of the Peoples Inſecurity do perfectly vaniſh, the Face of Publick Affairs appears Fair and Serene, and nothing move's eccentrically, but in a Juſt and Regular Order, which ſeems to be the full Senſe and Meaning of the Wiſe-man's Aphoriſme, *When the Righteous are in Authority the People rejoyce, but when the Wicked beareth Rule, the People mourn.*

From which words,

I ſhall conſider firſt, That there is always great Joy when Righteous and Good Men bear Publick Rule and Authority. I.

Secondly, I ſhall endeavour to ſhew you, that there is very great reaſon for ſuch Publick Joy and Exultation, becauſe as God is on their ſide, ſo the whole Kingdom feels the Bleſſed Effects of it: For as *Dionyſius Carthuſianus* obſerves well upon *Prov.* 28. 12. *Ex hoc bonum Commune, &c.* From hence the Common Good and Safety of the People, and the Glory of God are procured, preſerved, and promoted: And St. *Auſtin*, whom he there quotes, agrees with him in his Notion concerning this matter, *Illi qui vera pietate præditi, &c.* They who being endued, ſaith he, with true Principles of Piety, live Good and Vertuous Lives, if withal they have but attained to any Skill and Knowledge of II. Prov. 28. 12.

governing the People, must needs render that Community extreamly happy, where God is so propitious to confer upon them Authority: *But when the Wicked beareth Rule, the People mourn, gemet populus*, saith the same *Dionysius* upon the place, *timens exactionari, gravari, & opprimi, &c.* dreadfully fearing the great Exactions, Grievances, and Oppressions, that will most certainly ensue.

III. And lastly, I shall apply all to our selves by some necessary and seasonable Inferences.

I. *First*, I shall consider that there is ever great Joy, when Good Men are in Rule and Authority; for if as St. *Bernard* observes, *Rebus raritas pretium facit*, the rarity of any thing adds a Price and Value to it; then if Vertue in a Governour appear more Orient than ordinary, the uncommonness of the thing usually creates a greater Respect and Veneration for the Person.

For Vertue hath an Innate Beauty and Comliness which is very taking, whereever it is visible, and if in a private Sphere, its Charms are very great; Virtue and Goodness, when in Men of Birth and Power, like a Curious Picture inchased with Gold and Diamonds is set off with a far greater Lustre.

Men

Men have naturally a great Opinion, Value, and Veneration for true Goodneſs, and whatever others may think of it, Vice can never ſo far change its own Nature, or ſo fairly counterfeit Vertue as by the moſt Alluring Charms or Features to gain the ſame eſteem.

And although Virtue and Vice are reputed by ſome Perſons only to be Arbitrary things, founded either in Mens Imaginations, or in the Cuſtoms and Conſtitutions of the World, and not in the Nature of the things themſelves, and ſo there is no Good and Evil, but what the Supreme Authority of a Nation declares to be ſo, yet it will moſt certainly appear, that there is a vaſt difference betwixt Good and Evil, a Natural Comelineſs in Virtue, and a Natural Deformity in Vice by the Univerſal Agreement of Mankind about it, and by the general Verdict of Humane Nature concerning it.

And to make this a little more Intelligible by ſome particular inſtances to this purpoſe; Will Violence and Injuſtice, will Perjury and Perfidiouſneſs, will Unrighteouſneſs and Ingratitude, and ſuch like horrid Crimes paſs off with as great Eſteem, Honour and Reputation, as the contrary Virtues are wont to do? Suppoſe then the Reverſe of all that which we now

call

call Virtue were ſolemnly Enacted, and the Practice of Fraud and Rapine, Perjury, and Falſeneſs to a Mans Word, and all manner of Vice and Wickedneſs were Eſtabliſhed by a Law; I ask now in the words of a very great and Learned Divine, *If the caſe betwixt Vertue and Vice was thus alter'd, would that which we now call Vice in proceſs of time gain the reputation of Vertue, and that which we call Vertue grow odious and contemptible to Humane Nature?* Is it poſſible a Man, that by all unjuſt and indirect means imaginable takes away from his Neighbour, that which is really his own, and daily builds his Fortunes upon the Ruines of other Men, ſhall either have the ſame credit while he lives, which he hath, that deals fairly and honeſtly with all the World, or when he dies, ſhall leave the ſame Monument of laſting Honour and Reputation behind him, which Truth and Fidelity perpetuate to Mankind?

Nay is it not common with ſome even of thoſe, who are of the vitious part of the World, to revile and ſpeak againſt, and pretend to deteſt and abhor thoſe who have been more notorious than themſelves for their Crimes and Villanies?

Not but that wicked Perſons may be ſometimes honoured by ſuch as do not know them

to

to be wicked, and on the other ſide thoſe that are good may by others be eſteemed and uſed as the Rubbiſh and Off-ſcowring of all things, but this is to be aſcribed to their miſtake and ignorance of them; but the generality of Mankind have heretofore, and ſtill do pay the greateſt Reverence and Reſpect to any Perſons, whom they believe to be Innocent and Vertuous, whereas Shame, Scorn, and Diſgrace is commonly the Lot and Portion of wicked Men, which is plain from that of *Solomon*, *Prov.* 13. 5. *A wicked man is loathſome and cometh to ſhame*; which word *loathſome* denotes all ſuch kind of Perſons to be as nauſeous and offenſive to the judgment of others, as the moſt loathſome and unſavoury things are to their Taſte and Smell.

On the contrary the Wiſe Man ſpeaking of Religion ſaith, *It ſhall be an ornament of grace to thy head, and as a chain about thy neck; exalt her and ſhe ſhall promote thee, ſhe ſhall bring thee to honour, when thou doſt embrace her* *: By which we may ſee that nothing will ſooner raiſe Mens Eſteem, and make them Great in the World than a Righteous Converſation, for this will render them illuſtrious both in the ſight of God and Man; *For* * *the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly*; * Prov. 4. 8.

* Pſ. 84. 11.

rightly; and to this purpoſe may the words of the *Pſalmiſt* not improperly be underſtood, *Pſal.* 97. 11. *Light is ſown for the righteous, and gladneſs for the upright in heart*: Beſides the inward ſatisfaction, which all good Men doe naturally reap by Vertuous Actions, the Publick Acclamations that do daily likewiſe Accompany them from thoſe that have received the Common Benefit of them, are a Publick Teſtimony how grateful and endearing they are in general to Mankind.

II. But I proceed to the ſecond thing, to ſhew, *That there is great reaſon to rejoyce when righteous men are in authority*, becauſe as God is on their ſide, ſo the whole Kingdom feels the Bleſſed Effects of it.

1. *Firſt*, God is on their ſide, and takes the part of ſuch as are Righteous Governours, and therefore the People have great reaſon to rejoyce under ſuch a Government: Nothing doth more endear Men to God, and render them Gratious and Acceptable in his ſight than an Holy and Vertuous Converſation: Now it is Natural to take care of, and preſerve ſuch things as are of the higheſt Value and Eſtimation, and by conſequence good Rulers being God's more ſpecial Favourites, hence hath he a more peculiar regard for them, eſteeming them

them as the very apple of his Eye, and profeſſing it as poſſible for the Sons of Violence to come near and touch that, as to do them any Injury by their malitious Machinations.

Nay ſtill further, as God claims a peculiar propriety in them, ſo he ſets the higheſt Marks and Signatures of his Favour and Affection upon them; *For they ſhall be mine, ſaith the Lord of Hoſts, in that day when I make up my jewels, and I will ſpare them as a man ſpareth his own Son that ſerveth him.* * * Mal. 3. 17.

When the Wicked ſhall ariſe up in Tumults againſt them, when they encompaſs them like Bees, flaming with Rage and Fury, as if they would preſently conſume them, then ſaith God, Mine Hand ſhall hold them faſt, and mine Arm ſhall ſtrengthen them, the Enemy ſhall not be able to do them violence, the Son of wickedneſs ſhall not hurt them, I ſhall ſmite down their Foes before their Face, and plague them that hate them; nay, he will certainly defend them under his wings, his Faithfulneſs and Truth ſhall be their Shield and Buckler.

And what ſhould be the reaſon of all this kind Care and Regard, of this favourable Patronage and Protection, which God affords them, but becauſe thoſe Perſons indeavour to imitate God in thoſe his excellent perfections

of Juſtice and Truth? God as he is the Sovereign of the Univerſe, and the Great Governour of the World performs his promiſes and impartially diſtributes his Juſtice to Mankind, and thoſe who are his Vice-Gerents and Delegates here on Earth cannot more ingratiate themſelves in his favour, then when Judgment runs down like Water, and Righteouſneſs like a Mighty Stream; *For to do Juſtice and Judgment is more acceptable to the Lord than any Sacrifice.* * Prov. 21. 3.

II. *Secondly,* As God doth conſtantly Patronize all ſuch Righteous Officers, ſo the whole Kingdom feels the Bleſſed Effects of it, and this is a further reaſon for the Peoples Joy and Exultation: Now we cannot better know the wellcome Fruits of a Righteous Government, then by the Joyful Experience of it, for from hence it is, that true Religion is incouraged, and kept up, maugre all oppoſition in its true Luſtre and Glory, whileſt all Prophaneneſs and Impiety is utterly diſcountenanc'd and ſuppreſs'd as the very Bane and Peſt of all Humane Society; whereas under Evil Governours Vice grows Daring and Couragious, it throws off all the Vizors and Masks of bluſhing Modeſty, and becomes Brazen-fac'd, Venturous and highly Impudent, and by being openly countenanc'd by ſuch as are in Authority,

it

it gains too great Reputation and Authority to it ſelf.

Again. When good Men ſit at the Helm of Government, Oaths are not reputed Withs, nor Laws as Cob-webbs, which every vile Malefactor may be allowed to break through, the Princes Rights are inviolably ſecured, and the Peoples Properties as ſafely hedged about; Oppreſſion and Violence dare not in the leaſt peep abroad, nor Perjury and Detraction appear bare-fac'd at Noon-day as Advocates for Truth; Fraud and Treachery ſculk about in the dark, and can hardly eſcape undiſcovered from their watchful Eye. Their Diligence and Integrity is very ſignal and remarkable, and all the Wheels of Government being kept up and preſerved in a very regular motion, the good and wellfare of the whole Community is moſt entirely promoted by their prudent Conduct and Management of Affairs, by ſeaſonable Debates, and ſober Counſels, by ſerious Advice and proper Reſolutions, and God doth many times by his ſecret Providence ſo concur with their Endeavours, ſo ſtrengthen their Counſels, ſo proſper their Debates, and Crown with Succeſs all their Projects and Deſigns, that they enjoy ſuch meaſures of Temporal Felicity, as neither the Plots of Foreign Ene-

mies, nor the Machinations of Domeſtick Incendiaries can ever be able to undermine.

Nay God is many times pleaſed to enrich a Nation with Peace and Plenty, with Eaſe and Liberty, and with all the outward Bleſſings both of the upper and neather Springs for the ſake of good Men, they in their reſpective Stations being very inſtrumental likewiſe towards the procuring ſuch things; whereas wicked Men carry a Curſe with them, wherever they come, and like the dreadful *Baſiliſk*, dart out nothing but Ruine and Deſtruction before them; ſo that no People are ſafe where ſuch Perſons are in Authority, becauſe all their Policies and Projects prove commonly Fruitleſs and Abortive.

And if under all Governments Wickedneſs hath been the main Obſtruction to all the brave Deſigns and moſt GloriousExploits, that have been ſet on foot, then Vertue and Holyneſs is the moſt prevailing Intereſt in the World, becauſe God is ever ſure to be on that ſide; I confeſs indeed Policy and Courage are the two great Pillars of any Government, but unleſs Vertue be the Baſis to ſupport thoſe very Pillars, they will prove like the Earthen Legs of *Nebuchadnezzar*'s Image, which will at laſt grow feeble and impotent, and fall away to nothing:

It

It is therefore both a wiſe and a true obſervation of *Solomon*, which hath been ſufficiently experienc'd in all Ages, *Righteouſneſs exalteth a Nation, but ſin is a reproach to any people. Prov.* 14. 34. That is, Religion and Vertue are the great cauſes of all Publick Happyneſs, for they raiſe a Nation to the higheſt degree of Temporal Felicity and Glory, and make both Officers and People to flouriſh in the greateſt Reputation and Renown.

This it were eaſie to enlarge upon from the Records of Time and Annals of Hiſtory: The *Jewiſh* Commonwealth is a very ſignal inſtance of this Nature, for whil'ſt both Rulers and People made it the chief of their buſineſs to do Juſtice and love Mercy, and walk humbly with their God; How did the *Jewiſh* Church triumph, and the State proſper, and nothing interven'd to Eclipſe their Glory?

And thus again, whil'ſt *Greece* flouriſhed, *Reges Philoſophabantur, & Philoſophi regebant*, thoſe Common-wealths being more numerous than their Neighbours in nothing but in the ſincere Exerciſe of their Reaſon: And we find though *Lycurgus* in *Lacedemon*, *Ariſtides* in *Athens*, and *Epaminondas* at *Thebes* were not born to Command, their Vertue beſtowed on them what their Birth deny'd: And when Tyranny and Pride

Pride had by waſting theſe Common-wealths made place for the *Roman* Glory, nothing did ſo enlarge the Conqueſt of that Renowned State (whoſe Center, as one ſpeaks, was Vertue, and Circumference Fame) as their Heroick Actions: Upon which account *Attalus* King of *Pergamus* did by Legacy leave them his Kingdom, as to thoſe whoſe Vertues deſerv'd it as a Reward, which occaſion'd St. *Auſtin* to fall into that Eloquent Expreſſion, *Becauſe God* (ſaith he) *would not beſtow Heaven on the* Romans, *they being Pagans, he beſtowed the Empire of the World upon them, becauſe they were Vertuous.*

And though *Nobis non licet eſſe tam beatis*, tho' we cannot at preſent be as great as other Nations, and ſuch Conqueſts and Enlargements of our Dominions are not in this Age as yet the Fate and Portion allotted to us; and more the pity, that under ſo Great and Puiſſant a Prince, who by his Matchleſs Courage and Conduct would make us as Renown'd and Formidable as ever, our own Vices ſhould clip the Wings of His Triumphant Victories; Yet would we once be perſwaded to become Conquerours over our ſelves, and over all our Irregular Paſſions and Appetites, we might then at leaſt have this aſſurance, that we ſhall never be Conquered, and triumph'd over by

thoſe

thoſe, who now apparently watch for our Ruine and Deſtruction.

And if we are not ſo happy now as we deſire to be, 'tis becauſe we are not ſo Vertuous and Honeſt as is neceſſary for ſuch happyneſs, for till our Vices leſſen, our Succeſs will never be great, nor can we hope to retrieve the Renown and Honour of our Illuſtrious Anceſtors, till we reſolve to fetch back amongſt us their Ancient Manners and Heroick Gallantry: And indeed if we could but recover the good *Engliſh* plainneſs of Heart and Habit and Integrity of Spirit, for which our Progenitors were ſo worthily Renown'd, we ſhould then quickly find the Tide turn upon us with an over-flowing Torrent of Glory and Proſperity.

But whil'ſt there is ſo much Artifice and Guile, ſo much Treachery and Selfiſhneſs amongſt us, while like prophane *Eſau* we can be willing to ſell all our *Engliſh* Birth-rights and Properties only for a Meſs of * Pottage; and under the Mask of True *Engliſh* Patriots do our Enemies Work to their hands, what can we expect indeed at this rate, but to become a miſerable and forlorn People, a Scorn to others, and a Reproach to our ſelves? Nay what can we expect, but to be made, as a juſt puniſhment for ſuch impardonable perfidiouſneſs, Tributa-

Gen. 25. 33, 34.

ry

ry Vaſſals at laſt without another Miracle of Providence to the moſt Domineering Monarch in the Univerſe ?

Since then Proſperity and good Succeſs doth uſually attend Righteouſneſs, and ſuch Honeſt Governours as are the Patrons of it, ſince Providence reſiſts Vice, and Vices do not only make Enemies to themſelves, but by a Civil War as a Juſt Judgment upon them deſtroy one another, happy muſt that People needs be, where God is pleaſed to beſtow upon them ſo Unvaluable a Bleſſing, and there cannot be occaſion of greater Joy, than when ſuch Men are advanc'd into Power and Authority by reaſon of that mighty influence, which both their Actions and Examples have commonly upon all Inferiour Perſons who are under their Government.

III. What remains then but in the third place to apply all to our ſelves by ſome ſeaſonable Inferences, and ſo to draw to a Concluſion.

1. And firſt, If Righteous Men in Authority occaſion great Joy, then the Choice of ſuch Governours appears from hence to be a thing of the greateſt moment and conſequence : For when the Lot of Government falls into the Lap of good Men, Oh, how happy are the conſequences in the inveſtitures of ſuch Perſons? And

and what Advantages do accrue both to the City and Countrey from the Wiſdom of their Counſels and Excellent Adminiſtrations? The Voice of Oppreſſion then utterly ceaſeth, and there are no Complaints to be heard in the Streets, when Juſtice is Adminiſtred, it is done without partiality, and the Poor and Deſtitute receive Comfort and Relief, the Widow and the Fatherleſs find Patronage and Protection, and their Souls are redeemed from Deceit and Violence, the Rights of the Injured are with great Equity aſſerted, and all things are ſettled upon the moſt durable Foundations of Truth and Righteouſneſs.

For the True Stateſman is inviolably conſtant to his moſt Excellent Principles of Virtue, and Religious Prudence, his Ends are Noble, and the Means he uſeth Innocent, he hath a ſingle Eye on the Publick Good, and meets it in its ſeveral Preſſures with ſutable Reliefs. Nay if the Ship of the State miſcarry, he had rather periſh in the Wreck, then preſerve himſelf upon the Plank of an Inglorious Subterfuge; his Worth had led him to the Helm, the Rudder he uſeth is an Honeſt and Vigorous Wiſdom, the Star he looks to for Direction is in Heaven, and the Port he aims at is the joynt-well-fare both of Prince and People.

So that when ſuch places of Truſt are thus carefully diſpoſed of, and ſuch Noble Enſigns of Honour conferr'd upon Worthy Patriots, the greateſt happyneſs doth then moſt certainly accrue to that Community, which they are deputed to govern, that their hearts can poſſibly wiſh or deſire.

II. *Secondly*, If the Power of good Men adminiſter great Joy, then Self-Intereſt as well as the general good of that Community to which they belong ſhould make all Men in Authority very Active in all ſuch Religious Performances, and Righteous Practices: Nothing ſure can be a more powerful Encouragement to goodneſs, than to conſider what an Univerſal Satisfaction it generally creates in the Minds of Men, for the very Old Men in the Gates will riſe up and pay it a juſt Deference and Veneration, and the Children cannot but warble forth its Praiſe in the moſt Melodious Acclamations; for every one looks upon a Righteous Ruler as a Tutelar Guardian to the People, and the greateſt Bleſſing to his Countrey, whereas they who are Wicked are the greateſt Traitors to their Nation as well as their God, and they frequently betray both Prince and People into the moſt Diſmal Calamities by the Crying Sins of Unrighteouſneſs and Injuſtice.

So

So that no Man that is a well-wiſher either to himſelf or Country, but will reſolve upon ſuch Virtuous and Upright Courſes; for is it not much better to be inſtrumental towards a Bleſſing than a Curſe, the firſt of which is only attainable by Vertuous Actions? Is it not a greater ſatisfaction to be capable to promote the Proſperity of a People, than to haſten their Ruine and procure their Deſtruction? Is it not more grateful to the Ear to receive the joyful applauſes of Worthy Atchievements, than to be haraſs'd even to Death with the bitter Taunts and Execrations of a flouting Multitude for the Vileſt Misdemeanours! and to be in the midſt of the Congratulations and happy Wiſhes of the People, whoſe Hearts and Affections they entirely poſſeſs, then to have only the Command of their Bodies, and not the leaſt of Charming Empire over their Souls, which is the more Noble part of Dominion? If Men then in Authority would but conſult their own Intereſt, they cannot do better for themſelves, they cannot do better for the People, than by an inviolable Obſervation of the Laws of Equity and Juſtice, which ſome Unfortunate Politicians having neglected to do, have too often made a woful Shipwrack both of their Honour and Happineſs.

Which brings me to the third and laſt thing, That whenever God affords us ſuch Publick Bleſſings by ſuch Righteous Rulers, we ought to give him all the Praiſe and the Glory of it: And this is *Dionyſius Carthuſianus* his Gloſs again, *In exaltatione juſtorum multa gloria eſt, exultant enim in Deo*: There is great cauſe of rejoycing in God, when he ſends juſt Governours amongſt a People, for by that means they glorifie God, who confers on them that happyneſs.

And ſince perhaps to the very Envy of our Adverſaries this is our Caſe at this time, Let us not any longer affect to be the moſt Natural Pictures of ſuch horrible Ingratitude and Ill-Nature, as our *Engliſh* Climate is not uſually acquainted with, nor by a down-look't Male-Contentedneſs, and Unreaſonable Murmurs, by our repining againſt Providence, and Carping at the Government provoke God to deprive us of ſo great a happineſs.

I confeſs if Ignorance and Blind Devotion, if Superſtition and Idolatry, if Subjection to His Holineſs, and a Tame Condeſcenſion to his Unjuſt Uſurpations be things in themſelves ſo deſirable and to be admired, if it be a thing

ſo

ſo Meritorious to advance the Intereſt of *Rome*, and make this Kingdom again part of St. *Peter's* Patrimony, and ſo to introduce *French Dragoons* and *Popiſh Janezaries* to be our conſtant Gueſts and Companions; if ſuch a new Revolution will prove ſo Comfortable a *Jubilee*, and changing the preſent Scenes after ſuch a faſhion will become ſo Advantageous to us, there is reaſon enough indeed for our vehement ſtriving and impatient ſtruggling for it.

But if there is a Train of Bleſſings clear of another Nature, which doth manifeſtly attend us, if we are now under ſuch an Heroick King, who is as Tender of our Religious as Civil Rights, under ſuch Wiſe Councillors, who will neither flatter their Prince to His Ruine, nor diſpenſe with his Laws to the prejudice of his People, if under ſuch Worthy Governours, which though Loyal to the Crown will nevertheleſs not forget the True Intereſt of the Subject; then where is any room left for Murmurs or Complaints? Or what reaſon is there for any one to Rail or Revile, to beſpatter or Repine againſt ſuch a Government, whoſe Yoke compared with others round about us is eaſie, and whoſe Burden is Light?

Nay

Nay if these be such Mercies as would certainly be esteemed so by all but a few Unthankful peevish Spirits of our own Nation, who do not deserve the Benefit of what they so basely Despise, let us who have learned better things, think of nothing else but what we shall render unto the Lord for such benefits as these which he hath bestowed upon us.

Any Nation but we would never think they could thank God enough for them, let us then not be worse than other People, but let us by our outward Testimonies of Joy declare our inward satisfaction for the present Government, and let us turn all our Fears and Jealousies into Prayers and Supplications for the preservation of it; let us constantly pray for the Well-fare and Prosperity of such as are in Authority, that we may lead quiet and peaceable Lives in all Godliness and Honesty; and let us have no reserve in our Prayers against any of them, and hope to come off at last with some such like trimming Apology as that of *Naaman*, the Old *Syrian* Courtier, *In this thing the Lord pardon me* *, for this is but in plain terms to equivocate with God Almighty, and to pray backward, as Conjurers, they say, are wont

* 2 Kings 5. 18.

wont to do when they raiſe up their Familiars, or as Bells are wont to ring at General Conflagrations.

To Conclude all, let us zealouſly endeavour to promote in earneſt what we ſo fervently pray for, not by Calumnies and Reproaches, not by be-ſpattering Their Majeſties, or any of Their Miniſters of State, and blackning and defaming the Eſtabliſhed Government, not by rendring every thing both in Church and State odious and abominable in the ſight of all the People by Forgery and Detraction; but by an unfeigned integrity to God in the firſt place, by a ready ſubmiſſion to all our Superiours in the next, by a generous Condeſcenſion to our Inferiours, and by a meek and quiet and peaceable Deportment amongſt our Equals, let us make our Kingdom Glorious, and our ſelves entirely happy. *Which God of his Infinite Mercy grant we may be for the ſake of Chriſt Jeſus our Saviour, To whom with the Father,* &c.

FINIS.

Books Printed for and Sold by Eben Tracy *at the* Three Bibles *on* London-Bridge.

THE Elements of the Mathematical Art, commonly called *Algebra*, expounded in four Books, by *John Kerzey*.

Lloyd's Dictionary.

Sanderſon's Sermons.

Mariners Magazine.

Reynold's of Murther.

Royal Practical Chymiſtry, by *Oſwaldus Crollius*, and *John Hartman*.

All Dr. *Salmon*'s Books.

Markham's Maſter-piece.

De Grey's Horſeman.

Norwood's Doctrine of Triangles.

The famous Hiſtory of the deſtruction of *Troy*.

Valentine and *Orſon*.

Montelion Knight of the Oracle.

The Seaman's Glaſs.

The Boatſwain's Art.

The Compleat Modeliſt.

Waple's Shipwright.

Schamozzy's Architecture.

Palladio's Architecture.

Safeguard for Sailers.

Pilot's Sea-Mirror.

Newhouſe's Art of Navigation.